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The Protestant Review

Volume XXXIV, Number 9
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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
EVANGELICAL—NON-SECTARIAN.
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HE, BEING DEAD, YET SPEAKETH

It is no more presumptuous to have the assurance of salvation than to believe that "the blood of Jesus Christ cleanseth from all sin." It is rather lack of faith, or weakness of faith, not to have such assurance. Using such faith as each one has, and turning to God with repentance for the past, with an honest, earnest desire for forgiveness, and keeping before the mind the life and teachings of Christ and that He offered Himself for our redemption, the Holy Spirit will give the assurance of salvation. Looking unto Jesus is the surest way of obtaining a certain knowledge that your sins are forgiven by the sacrifice of Calvary and that He is able to keep you in the Christian way of life. It is not your work. It is the work of Christ the

Saviour, wrought in your soul by His Divine power. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour" (Titus 3: 5, 6).

JAMES A. O'CONNOR.

* * *

The Two Great Purposes of Christ's Mission

Although the make-up of this issue gives an unusually large amount of space to the recent Papal plea for peace, it is perhaps worth while to say that the first of the two great objects of Christ's Mission is the evangelization of the Roman Catholic people—the second being the enlightenment of non-Catholics with regard to the activities of the Roman hierarchy in this and other countries. It is gratifying to learn that the new feature of the magazine, "The Gospel in the Douay Bible," is receiving appreciative attention, and it may be noted that in this number four pages are devoted to this department instead of two, the intention being to reprint them later as a tract for distribution by mail or otherwise. If any friends desire to aid this form of evangelical propaganda, their contributions will be used for this purpose exclusively. The Papal Peril is a very real menace to the nation and has many phases. Father O'Connor was a man of wide vision as well as excellent judgment. Results have shown the wisdom of his decision to confine his efforts entirely (for practical purposes) to these two lines of work, and Christ's Mission purposes to follow the plan by which he attained such marvelous success.

* * *

The Pope's Plan and the President's Reply

These two documents furnish an excellent example of the fundamental difference between Roman Catholicism itself and evangelical Protestantism in their theory and methods of dealing with the eternal verities of Sin, both in the individual and in the world at large. In dealing with the war and the conditions created by it, Pope Benedict took the typically Roman method of ignoring the basic root of the whole situation—to say nothing of moral issues—and in effect proposed an all-round sort of compromise between right and wrong—and this

in respect of consequences without even reference of any kind to causes. In other words, he wished the fruit to be dealt with, without touching the root. The President's reply, on the other hand, went straight to the root of the matter and made it plain that unless the evils that formed the subject of discussion were abolished, no satisfactory results would follow the removal of their fruits. Indeed, he went so far as to say that "it would be folly" to "take the path of peace" that the Pope "so persuasively points out, if it does not in fact lead to the goal he proposes;" and the President then goes on to demonstrate most conclusively that it would not lead to that goal. We imagine that President Wilson is the first head of a first-class Power to apply the word "folly" in a State document to any suggestion contained in an official utterance from the Vatican. And the President is quite right. In the world of religion the underlying principle of the Pope's appeal is that of his Church. The great basic fact of Sin is ignored, but "sins" are dealt with in detail by the Church after its own methods, without any attempt to strike at their root. Such an experience as having the heart of stone removed and replaced by a heart of flesh, is not even discussed as an academic proposition, and the Saviour's uncompromising declaration that "unless a man be born again, he cannot see the Kingdom of God" is a dead letter so far as Roman theology is concerned. The use of the expression "do penance" in the Douay Bible in several places where the King James version says "repent" (even in the Old Testament!) puts this cardinal difference in a nutshell. And the results of the teaching and practice that grow out of these widely divergent principles are known and read of all men the world over.

* * *

As Put By a Secular Paper

The London "Daily Chronicle" puts much of the foregoing in tablet form and goes much further in that it tells the Pope, in effect, that he ought to have said himself what the President said. In that the writer showed his lack of knowledge of Roman fundamentals, as also in his reference to the Vatican as "the ancient repository of Christian verities." But he puts the contrast between the two documents both tersely and effectively in the following sentences (italics are ours):

"The resounding proclamation which comes from the White House *of the reality of right and the reality of wrong and of the impossibility of reconciling them or shading them into one another by good-natured words* might well be issued from the Vatican, the ancient repository of Christian verities. There is a righteous anger in every American reply, which is not without precedent in the history of the Christian Church."

After citing President Wilson's indictment of Germany's rulers, the English writer says:

"This terrible judgment gains its eloquence from no fine phrasing, but solely from the fountains of noble wrath behind it—wrath which the head of a Christian Church might honorably covet."

* * *

The German People and the Catholics in the Same Boat

The German people and the Roman Catholic laity throughout the world have one thing in common just now—good ground for doubting the supernatural affiliations of the heads of their respective systems. The Kaiser's "God" is evidently the deity referred to by Turenne and Napoleon as the one who aids the heaviest battalions — and who has frequently been conspicuous by his absence from the German front just when his help was most needed, if indeed he has not occasionally given his aid to the Allies—as at the Marne and at Messines, for example. And the Roman Catholics, on their side, have good grounds for doubting whether the Pope's relations with God are close enough to give effect to his alleged infallibility on matters touching "faith and morals." If ever there was a time when the Papacy stood in need of the infallibility vouchsafed to Blessed Peter it has been during the last three years, and if ever an "infallible" pronouncement on "morals" was required it was when Pope Benedict sat down to draft his Plea to the Belligerent Peoples. Not only was nothing like "infallibility" present, but, as pointed out elsewhere in these pages, its lack of earthly wisdom and grasp of the issues at stake and the ideals and "minds" of the nations addressed are manifest to any man even only moderately acquainted with national and international affairs, ideals and relations. Contrary to a widely spread belief, we are of the opinion

that a large number of individual Catholics really *do* think for themselves even on matters of religion—at any rate sometimes. To all these, at least, the weakness of the Papal plan will come as a disappointing surprise which will go far to increase doubt as to the Vatican's power to influence outside rulers (except, of course, in such measure as those rulers think they can utilize the Vatican's supposed power for their own ends). Great Britain and France will not even reply to the appeal themselves, as they think that the President's descriptive word "folly" covers the whole ground. And, consciously or unconsciously, the President himself made good use of the document as an instrument for the promotion of the objects of this Government—and that to excellent effect.

* * *

"Complete Disintegration of the Christian Religion"

The Brooklyn "Tablet," September 1, 1917, says: "The Protestant Reformation of the sixteenth century has nearly reached its logical outcome, the complete disintegration of the Christian religion and the substitution of talk about humanity for the worship of God."

And yet never since the Ascension of Our Lord has there been so much activity on the part of evangelical Christians as to-day—never were there so many persons engaged in the propagation of the Gospel the world over, never so many and so effective agencies employed or so much money spent. For some time now the American Bible Society has been running all its presses eighteen hours a day, and enlisting the aid of other similar bodies in order to meet the demand for the Scriptures. If the "Tablet" does not recognize Protestantism as having anything in common with "the Christian religion," it is equally true that "the complete disintegration" of its own Church has by no means reached any advanced stage as yet—in spite of the loss in this country alone of some thirty millions of its membership in the last fifty years.

All knowledge of spiritual things comes to us through revelation. Human wisdom cannot fathom the Divine purpose. "The things of God none knoweth, save the Spirit of God." The Bible is the channel for the revelation of the things which could not otherwise be known to men.

A LETTER FROM PARIS

The Director of Christ's Mission has received an interesting letter from the Rev. Leon Revoyre, the Editor of "Le Chrétien Libre" ("The Free Christian") of Paris. This gentleman conducts in France a work similar to that of Christ's Mission, described as "L'Association pour Anciens Prêtres Catholiques Français," and in his letter he says that he knows 1,300 priests "saved from Rome" and 400 more who are getting ready to shake off the yoke. The Association is now a "mutuelle" approved by the French Government and "free from politics and churches." In spite of the financial difficulties created by the Great War, Mr. Revoyre has not lost heart, but has "decided to continue and extend our meetings and *fraternités*" (brotherhoods).

That his work extends beyond the sphere of these associations themselves is evident from his statement that "the French people, yesterday atheist or Socialist, Catholic or Protestant," stand in urgent need of an awakening of conscience and a renewed sense of Christian responsibility. He says that his "method is Protestant freedom," by which we gather that his meetings are of the "mission" type, as distinguished from the set services of the denominations, and that "we work independently of churches."

Mr. Revoyre says that he was formerly a Redemptorist monk and that now he is a soldier; also that "our religious principles are getting nearer those of the Society of Friends—the Quakers."

We are sure that all the friends and supporters of Christ's Mission will remember Mr. Revoyre and his excellent work in their prayers, and if any of them should wish to send him a contribution for it, the Director of Christ's Mission will be pleased to forward it.

"We are resolved, with the grace of God, to maintain the pure and exclusive preaching of His holy Word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it."—From the Protest at the Diet of Spires, April 19, 1529.

THE PEACE PLAN OF POPE BENEDICT XV.

Very little information has reached the outside world with regard to the personal character, temperament and disposition of Pope Benedict XV. The statement has been made by writers of his Church that he is supposed to be greatly skilled in the handling of diplomatic affairs, and it has also been said that his selection by the Conclave was due to its desire to have a "political" Pope—as distinguished from a "religious" Pope like Pope Pius X.

On August 16th Pope Benedict XV. addressed a letter "To the Leaders of the Belligerent Peoples" that may be rightly described as "a Plea for Peace," which put forth in an academic manner the following suggestions: Reduction of all armaments; settlement of international disputes by arbitration; freedom of the seas; return to Germany of all her colonies; restoration of territory captured by Central Powers; peaceful settlement of Alsace-Lorraine and Poland controversies; immediate exchange of diplomatic communications looking toward peace, and avoidance of retaliatory economic struggle after the war.

As to these propositions themselves or their merits or demerits, no opinion is expressed here, but the communication itself as a whole, and the reasons for its issuance, are worthy of careful consideration, throwing as they do considerable light on the mental attitude of the Papacy toward the Great War and its issues. The things that it does *not* say are—from this point of view—more worthy of note than anything that it contains. And this is all the more true because of the reasons for some, at least, of these eloquent silences.

The priests of Rome in this country have at times shown considerable resentment when their Church has been described as an "alien" body among the American people—alien in its fundamental principles, alien in respect of the membership of its controlling body, alien in its ideals, and alien in respect of the methods used to attain those ideals.

An "Alien" Psychology.

This letter of Pope Benedict conclusively demonstrates the "alien" character of the Vatican psychology when dealing with the governing minds of the United States and England—to say nothing of France. Of course, in Italy the Papacy is in its na-

tive habitat—so it is not "alien" in that country, however hostile its activities may be to the interests of the nation or the ideals of its rulers. Indeed, the Papacy, as we see it to-day, may be described as "made in Italy" and run "by Italians for Italians." So far as the people of Italy as a whole are concerned on this point, it is enough to say that in Rome itself the body of Pope Leo XIII., who died in 1903, has not yet been removed to St. John Lateran, because of the fears of a repetition of the scene at the funeral of Pope Pius IX., when the coffin and its contents had a narrow escape from being thrown into the Tiber. And this delay lasts in spite of several offers of the Italian Government to afford ample military protection.

Widely Differing Ethical Ideals.

Now, this Papal letter was addressed to two "Anglo-Saxon" Governments—those of the United States and Great Britain. Without claiming in the slightest degree any special saintliness or superior virtue for either of these nations, or excusing many "wrongs" committed by both at various times, the fact remains that in theory, at any rate, both these nations have always regarded treaties as binding until they were "denounced," and in the conduct of war have never ordered from high authorities indiscriminate warfare on non-combatants, the wholesale slavery of women and girls, or the destruction or spoliation of property belonging to non-combatants. And this not so much from any professed lofty plane of ethics, but because these people were "built that way." It may be taken for granted that in all their wars these, and similar, things have occurred, but only because they have been permitted by more or less irresponsible officers of lower rank—they have never, so far as we know, formed part of the belligerent operations planned or ordered by the War Department. Not long ago a British official declared that not a single neutral life or a single neutral ship had been lost at the hands of the naval force blockading the German coast, while several hundreds of neutral ships have been destroyed by the opponents of the Allies with, presumably, proportionate loss of neutral lives. One side has also adopted some other methods of warfare that are considered too barbarous for adoption by the other—at least, up to this date.

Yet the Pope, who presumably wishes to obtain favorable

action on his letter, addresses these two nations as if there were no difference between them and their antagonists either in responsibility for the war itself or for the manner in which it has been carried on by their military and naval forces. True, the Pontiff says that throughout the war he has tried to preserve "impartiality." This is an eminently suitable attitude while trying to be of service to members of all parties suffering in the struggle, but to address the heads of belligerent nations as if all were equally guilty as to the ethics involved, shows, in our opinion, deplorable ignorance not only of the Anglo-Saxon general character, but of the most effective way to influence it. Any surgeon in a field hospital will doubtless show "impartiality" in his treatment of wounded men of a dozen nationalities, but of course he still retains his personal feelings and opinions in regard to the war. No one expects him to do otherwise. It is manifest, in the Pope's case, that these important elements of the situation must have a serious bearing upon the discussion of "the complete and reciprocal condonations" referred to further on.

The New York "Weekly Witness."

On this point the New York "Weekly Witness" says editorially:

"When the Pope's attention was called to the fact that his appeal had ignored the moral issue involved in the war, he said he was acting as mediator, not as judge. That might excuse a good old man who did not feel himself competent to understand the questions at issue, if he was only acting as a private individual. But coming from the man who claims to have authority to speak for Christ and to rule the Church in Christ's name, it is tantamount to a declaration that Christ takes no interest in righteousness, but only in stopping the war on any terms.

"In past generations the Popes always judged the merits of a question and acted on their judgment. They often judged wrong and acted wrong, but as far as our knowledge of history goes no Pope has ever before attempted to settle any controversy without considering, and deciding in his own way, which side was in the right.

"As we see it, this attempt to secure peace without regard to justice is a virtual abdication by the Pope, because it is a giv-

ing up of the claim that the Pope has authority to decide what is right and what is wrong."

Surely the Pope hardly expects the Anglo-Saxon nations to accept as a basis for a peace conference the principle that the ethical plane of all the nations involved in the war is the same.

But this apparent absence of the sense of moral values is seen more or less in all the larger activities of the Roman hierarchy, and the moral and ethical conditions in all the so-called "Catholic countries" demonstrate its existence among the laity also.

One can only assume, therefore, that the Pope is unable to grasp the difference between the ethical standard of this country and Great Britain and those of his Church, which are, of course, his own, on the one hand; and also between the Anglo-Saxon conception of morals and those of some of her opponents.

This theory is justified by the proposition that Belgium and France should be evacuated and the German colonies restored, as if the moral factor in present military conditions were identical in all three cases.

Silence on "Democracy."

The reason for the Pope's silence on the question of "democracy" in the sense in which the word was used by President Wilson in his immortal address to Congress upon the entry of the United States into the war is dealt with more fully on pp. 283-5.

Enough to say here that Pope Leo XIII., in his Encyclical *Immortale Dei,* November 1, 1885, expressly condemned, *seriatim*, government of the people, by the people and for the people, separation of Church and State, liberty of conscience, liberty of worship, liberty of opinion, liberty of teaching and liberty of the press.

As the Pontiff expressly states that he has "no particular political aim" in making this appeal we must, of course, accept the statement. But it is matter of common knowledge that members of his hierarchy have been hard at work for the restoration of the Temporal Power ever since 1870, and in this country for years there has not been an important meeting of any of the large Catholic societies that has not adopted resolutions expressing "allegiance" (a political term and not a religious one) to

the occupant of St. Peter's chair, and urging that steps be taken for securing "the independence of the Holy See," which means the Temporal Power if it means anything at all. Not long ago it was stated that the Papal flag displayed by the vessel carrying Archbishop Ceretti to Italy would render the vessel immune from U-boat attack in the Mediterranean—a recognition of the same by the German Government.

Apart from this, however, there are other considerations that supply reasons for the Pope's appeal at this moment.

1. In the very nature of the case the war must have wrought great harm to the Church, both economically and morally. The destruction of property in all the countries and the loss of tens of thousands of wage-earners and the consequent present and future poverty of their survivors must have had a disastrous effect upon the revenues of the Holy See as well as those of the local dioceses and parishes.

Priests in the War.

2. Perhaps of even more importance, in the long run, is the loss of priests and theological students not alone through death, but also by the change of mind and heart wrought in thousands of cases by the circumstances in which they have lived during their service in the armies. Their minds have been expanded by intercourse with men of all kinds of religious opinions and views, and not a few with practically no religion at all. Many, doubtless, have been reading all kinds of literature that they never saw before, and have discovered, both positively and negatively, to what an extent their minds had been stunted and dwarfed by the restrictions that had been imposed upon them by the high authorities of the Church. Whether they say so or not, there can be no doubt that hundreds of ecclesiastics of the lower grades, who went into the war with full faith in all that had been taught them, have had that faith rudely shaken—in many cases, doubtless, destroyed utterly. Further, when peace does come, there will be such a demand for labor of all kinds, mental as well as manual, that a very notable decline in "vocations" will doubtless be manifest on the Church records. In some respects this will be a more serious loss than that of money, for depending as the Church does, religiously, on the Mass and other ceremonies performed by priests—as distinguished from

personal experience—it is hardly too much to say that the future promises something very much like "No priest, no people."

3. It was undoubtedly important for the Church, in view of the widespread interest not only of Governments, but of peoples, in the proposed Socialist Congress at Stockholm, that something should be done to head off any likelihood of the coming of peace being hastened by those who call themselves by that name. And in Europe, as here, one or other of the "57 varieties" of the cult is professed more or less openly by large numbers of men and women in all the higher ranks of society as well as those who labor with their hands.

4. As the Pope is himself, in his official capacity, the greatest autocrat living, claiming to be Vicar of Christ and virtually the Vicegerent of the Almighty on earth, he must necessarily use his moral and spiritual influence to bring about peace before the autocracies of Berlin and Vienna should be brought down —whether from within or without.

American Ideas and Ideals Unwelcome.

5. There can be little question that there was also a desire to bring about peace before any considerable number of American soldiers should reach Europe to further infect the European nations—France first—with their democratic notions and ideals. The arrival even of "the Sixty-ninth" itself, as a "Catholic regiment" fighting for a Government in which Church and State are officially "separated"—though not as widely, in practice, as they should be -will hardly be noted with unmixed joy by the Vatican, because they will represent the armed force of a Government founded on principles officially condemned by Pope Leo XIII. and will afford concrete evidence that men can be "good Catholics" in a country where the Roman hierarchy is very far from being yet in supreme control. Also, they will be in arms against nations several of whose public men have openly advocated the restoration of the Temporal Power—and in practice they will show themselves to all Europe as Americans first (and many of them *Irish* Americans at that) and Catholics afterward. The moral effect on French Catholics will not be likely to facilitate the return of the golden days—for the Papacy—of the Second Empire, when Napoleon III, upheld the chair of St. Peter on the points of French bayonets.

In this connection it is not without interest to mention a curious fact related on p. 371 of "Spanish Dependencies in South America," by Bernard Moses, Ph.D., LL.D., Professor in the University of California, Honorary Professor in the University of Chile, 1914. The passage reads:

"Religious faith in that age did not appear to the English mind to be inconsistent with the piracy which that nation carried on along the shores of South America. The leader of the squad that landed at Coquimbo from Drake's ship in 1578 was killed and his body left by his companions ashore. The Spaniards found in the breast pocket of the dead man a book with many marginal quotations from the Bible, and this was taken by the corregidor and solemnly burned. In fact, the really grave offense committed by the English pirates was not "their coming to disturb the peace and commerce of the Spanish colonies, but the influence they exerted in spreading the ideas which they brought with them.'" (Medina, Inquisicion en Chile, I, 360.)

And the *Index Librorum Prohibitorum* demonstrates to-day that the Vatican has just as great a fear of *ideas*—for the common people—as it has had for centuries past.

Possibility of a Kulturkampf.

6. In a lengthy article in the New York "Sun," August 19, 1917, on the reasons why the Pope made this appeal at this time, F. Cunliffe-Owen, who is usually well informed, says, after referring to the natural desire of the Pope to put an end to the horrors of war:

"But there is another reason in which the interests of the Roman Catholic Church are more immediately concerned, that has influenced the Pontiff in putting forth these rather amazing proposals on Tuesday last. At Berlin Benedict XV. has all along been charged with undue leaning toward the Powers of the Entente, and he has been continually reminded by the Teuton press that the Roman Catholics in Germany and in Austria-Hungary were just as much entitled to his sympathy and to his favor as the Belgians, the French, the Italians, the British and Irish, the Canadian Catholics, etc.

"With every new German violation of the laws of civilized warfare and of humanity generally these accusations against Benedict XV. have been emphasized at Berlin with the object

of averting his pontifical condemnation of the outrages, while as a last resort it has been plainly intimated to him that unless he showed more friendliness toward the Kaiser and his Government they would not only revive the Kulturkampf but likewise take steps to found a national Catholic Church, wholly independent of Rome, with the Cardinal von Hartmann, Archbishop of Cologne, as its supreme head.

"Now this is not an empty threat, as the Papacy knows to its cost. Something of the kind was attempted in connection with the foundation of the denomination known as Old Catholics, who received a great deal more encouragement and support from the Prussian Crown and Government than is generally known or believed.

Bismarck's Project.

"Bismarck was convinced that the Papacy would never permit a Lutheran Power, such as Prussia, to usurp the place of the Holy Roman Empire, and when he found that the idea of bringing all German Roman Catholics within the Old Catholic fold was impracticable he conceived the project of a national Catholic Church, wholly independent of the Vatican and with the late Cardinal Prince Gustav Hohenlohe (brother of Prince Clovis Hohenlohe, who was afterward Chancellor) at its head, with headquarters at Cologne. That plan fell through owing to the loyalty of Cardinal Hohenlohe to the Holy See.

"And then Prince Bismarck inaugurated the Kulturkampf, which aimed at the complete subordination of the Roman Catholic hierarchy and clergy not only in lay matters, but even in all purely religious affairs, to the Lutheran Government at Berlin. The Kulturkampf lasted for a number of years; indeed, until several years after the succession of Leo XIII., when Bismarck, finding it absolutely necessary to secure the support of the Catholic Church and of its adherents in the Reichstag for legislation that had become urgent, gave way and withdrew all the most objectionable features of the Falk laws, which had brought about the Kulturkampf, the reconciliation between Berlin and the Vatican being negotiated by Cardinal Prince Hohenlohe.

"During the Kulturkampf archbishops, bishops, prelates and heads of religious orders were not merely deprived of their benefices and suspended from their ministry, but were even im-

prisoned. Churches and Catholic schools were closed and the persecution of the Roman Catholic faith was so severe as to lead to the organization of the large Centre or Catholic party in the Reichstag, which ended by becoming a power in German politics.

"Just in the same way that Bismarck inaugurated his campaign against the Papacy on the pretext that Pius IX. had favored France rather than Germany in the war between these two nations in 1870, so is Benedict XV. now threatened with similar forms of enmity by the Kaiser and by the Berlin Government on the charge of having favored the cause of the Allies against Germany in the present war.

Pope Benedict and Cardinal Piffl.

"Moreover, Benedict fears that any Kulturkampf in Germany may extend to Austria and Hungary, owing to the servitude to which these twin monarchies have been subjected to the Kaiser, and from which young Emperor Charles is seeking in vain to emancipate his people. During the last year of the reign of old Emperor Francis Joseph, when his then Ministers took all their orders from Berlin, they, at the instance of the Kaiser, made a demand upon the Pontiff for the removal from office of Cardinal Piffl, Archbishop of Vienna, and for the dismissal of several other great Austrian and Hungarian prelates from their sees for having given a public and collective expression of sympathy with the clergy of Belgium for the terrible sufferings to which the latter had been subjected, and of condemnation of sacred edifices in Belgium and France by the German armies.

"Benedict not only declined to remove or even reprimand Cardinal Piffl and his fellow prelates, but expressed approval of their attitude, with the result that the relations between the Austro-Hungarian Government and the Vatican became very strained. If, therefore, the Pope has put forward as a basis for discussion and possible negotiations proposals of peace that bear Emperor William's earmark, and which by their tenor are undoubtedly of Berlin origin, it is in a great part due to his desire to avoid giving the Kaiser the pretext for enforcing his threat of another Kulturkampf and harsh dealing with the Catholic clergy and laity in Germany and in Austria-Hungary. That

pretext would be afforded were the Pope to repulse the Kaiser's burning desire for peace."

Of all the so-called "comic" papers of the world "Punch," published in London, is one of few that has for many years exercised a real political power the world over. This has been due to the fact that because of the skill of those in charge of it, the cartoon published every week, has usually been accepted as affording an accurate idea of the real mind of the Government, or of the nation, on the particular topic treated. The view of the Pope's letter presented in the cartoon below, may be taken to indicate the view of the Peace plan as well as the artist's conception of the mental attitude of the United States.

THE INTRUDERS.

AMERICAN EAGLE *(to German Peace Doves),* "GO AWAY; I'M BUSY!"

From the London "Punch."

ROMAN CATHOLIC, EPISCOPALIAN AND SECULARIST VIEWS.

That the silence of the Holy Father on moral issues, commented upon above, has not escaped notice by prominent men in the Roman hierarchy itself is shown by the following paragraphs from an interview with a leading prelate—sent to the London "Times" by its Milan correspondent—published in the "Stampa," the organ of ex-Premier Giolitti (italics ours):

AN ITALIAN CATHOLIC VIEW.

"It is useless to conceal the fact that Catholic harmony is now passing through a hard trial. The contrast between the Pope's note and President Wilson's reply might serve to initiate a moral discord.

"President Wilson has hurled a moral condemnation at the German programme, *while the Catholic Holy See has dissembled and kept silent—dissembled regarding the future by placing all belligerents on the same footing for the making of peace, and kept silent regarding the past.* President Wilson has given the maximum condemnation to German war methods, *but the Vatican has not even given the minimum.*

"We Catholics ask: What voice has kept silent and keeps silent in the midst of the unanimous execration aroused by the German violations of justice and humanity? And to give Germany a sensation of the abyss which she has opened for herself by beginning the war and which grows deeper as she makes necessary the continuance of the war, what voice is lacking?

"Could the whole Christian world look on insensible of the contrast between the non-intervention of the Vatican and the moral and real intervention of America?"

And then comes this significant paragraph:

"The 'Stampa' states that the opinions expressed in the interview will be the subject of a memorial to be presented to the Vatican."

HIGH CHURCH EPISCOPAL.

"The Living Church" (High-Church Episcopal), of Milwaukee, says:

"As to the letter, we have but one comment to make: If the Pope had only written as representative of a spiritual kingdom instead of an absurd and petty political State, he would undoubtedly have treated the matter as within the realm of

morals instead of within that of politics. And a consideration of the moral aspect of the case would have been of the greatest value. The Powers can be trusted to deal with the political aspects of the war: the Church might well have taken up the moral aspects.

"Politically, it may eventually become necessary for 'mutual condonation' to follow the war. But morally the idea is abhorrent.

"Who started the war is a moral question. The invasion of a neutral country by a Power that had guaranteed its protection is a moral question. Campaigns of frightfulness involve a moral question. Levying of huge tributes upon a nation's wards whom the guardian nation has conquered is a moral question. Failure to feed a conquered people is a moral question. Deportation of conquered people and compelling the men to work for their conquerors are moral questions. Extermination of a large part of a whole race, as of the Armenians, is a moral question. And so many moral questions of procedure have arisen in which Germany has chosen the side that is not reckoned as of Christian ethics that one could hardly recount them. Where is the world-arbiter, infallible in morals as in faith, in the face of all this black history that is being made? Where is the Vicar of Christ, whose interpretation of the Divine will is to be implicitly obeyed by the whole world? Where is the God-given power of speaking infallibly in the realm of morals such as is claimed for the Papacy? Condone it all? We may be forced to; but God will not, and infallible expuments of morals could not. Whether the guilty parties will be punished on this earth is partly a question of whether the power to punish will exist when war is over and partly a question of determining just who they all may be. But in the realm of morals those questions do not arise. The world wants the spiritual kingdom of Jesus Christ to guide in the moral issues that are at stake, and not in the political issues."

A Secularist Opinion.

The "Truth Seeker" (Secularist) comments thus:

"The Pope ostensibly intervenes as a neutral, but the manner in which his offers are met does not give evidence that the Allies are satisfied of his neutrality. A movement started some

time ago in Europe to exclude the Vatican from the peace-council when it meets is supported by the argument that from the first his Holiness has been friendly with the Kaiser, while an analysis of the religious population of the countries involved, conducted by Joseph McCabe and published in "The Truth Seeker," made it plain that Papal interests were one with the cause of the Central Empires; and that hence the Pope could not afford to be neutral. But putting all these opinions aside as speculative or prejudiced, the question comes up why the head of a religious sect should arrogate to himself the function of peacemaker between States that do not recognize his temporal sovereignty. Among the Allied Governments only Belgium is Catholic. In one of them the State religion is Protestant. One is Confucian. Four are Greek Orthodox, and in four Church and State are separate. If he really speaks for Germany and Austria, if while his hands are those of Esau his voice is that of Jacob, he would be more candid and his message would carry more weight were he to admit the fact. Or if he speaks for the Allies, that, too, should be made plain. As the head of the Roman Catholic Church he has no more standing than the Archbishop of Canterbury, the Metropolitan of Russia or the Lama of Tibet."

These two last quotations are given thus fully because the principles for which both these papers stand are, respectively, very far from those of this magazine.

Of Sunday School Libraries.

Our friends would do well to look into the matter of getting books dealing with Protestant doctrine, the history of the Reformation and the lives of its great leaders and heroes, into the libraries of the Sunday-schools of the churches of which they are members. One of the chief reasons for the importance of the Papal Peril confronting the nation to-day is the practically universal ignorance of the history of other nations, and what violence and bloodshed have resulted from the exercise of Papal influence on various rulers. People who have been horrified at the stories they have been hearing about Belgium, would do well to read a few chapters from Motley's "Rise of the Dutch Republic" for descriptions of some of the deeds of the Duke of Alva, which brought him the gift of a cap and a sword from the Pope.

THE TWENTIETH OF SEPTEMBER

The twentieth of September, 1917, will be the forty-seventh anniversary of the entry of the Italian troops into Rome, and the Fall of the Temporal Power. Some little idea of what the Temporal Power meant to the unfortunate inhabitants of the States of the Church at that time may be gathered from the fact that the Rt. Hon. W. E. Gladstone wrote about them in 1852 that "all they know of it is that it subjects them to the dominion of nearly the most corrupt, and altogether the weakest and least respectable, Government in Christendom."

With regard to Pope Pius IX. himself and his Temporal Power, Mr. Gladstone wrote in the "Edinburgh Review" for April, 1852:

"The Great Incurable of the World."

"He [Pope Pius IX.] has now formally taken his place (we speak of him in the capacity of a temporal ruler) as the great Incurable of the world. And as there is no poor-law, under which nations can be rated in proportion to their means for the sustentation of the impotent, the Papal monarchy is the great mendicant, as well as the great incurable of Christendom. And only by the alchemy, if such there be, which can convert positives into negatives, and make contradictions equivalent to each other, can it be shown that this fixed doom of beggary contributes to the Pope's independence. In fact, the condition of a monarch who cannot sustain his own monarchy is just the one condition on God's earth which must of necessity be one both of dependence, and, what is far worse, of miserable and shameful dependence. The recluse is independent, from his poverty; the pauper, from the provision the law has made for him; but a monarchy sustained by foreign armies, smitten with the curse of social barrenness, unable to strike root downward, or bear fruit upward, the sun, the air, the rain soliciting in vain its sapless and rotten boughs—such a monarchy, even were it not a monarchy of priests, and tenfold more because it is one, stands out a foul blot upon the face of creation, an offence to Christendom and to mankind."

No greater calamity, so far as the interests of religious and civil liberty are concerned could well be imagined than the restoration of the Temporal Power.

The Gospel in the Douay (Catholic) Bible

[*The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."*]

> "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John 5: 39.

It will be of great help to every person who possesses a Douay Bible to remember that that Holy Book is a personal communication from God Himself addressed to him or her as an individual. It is—for the individual—not merely A voice of God, but THE voice of God, which is quite an important difference to bear in mind.

Now one of the things that God desires for all His people —without exception—is that they should be happy every day, in knowing that He has forgiven their sins, because of their saving faith in Jesus Christ. Also in knowing that that forgiveness is permanent.

I will forgive their iniquity, and I will remember their sin no more.—Jeremias 31: 34.

Because I will be merciful to their iniquities, and their sins will I remember no more.—Hebrews 8: 12.

And their sins and iniquities I will remember no more.—Hebrews 10: 17.

Note the difference between the forgiveness that God offers to every sinner who forsakes sin, and accepts the atoning sacrifice of Jesus Christ for himself personally—and the average human "forgiveness." Men often "forgive" an offender, but they are often long enough in forgetting the injury that has been done them. God's ways are not as man's ways, fortunately for us; and when He gives us His forgiveness, as described in the above texts, He gives us the witness of the Spirit that He has taken us into the Divine family, with all the joy and peace that come from release from the burden of unforgiven sin. But the whole matter is one between the sinner and God Himself.

It is, however, necessary for every seeker of salvation to turn away from every known sin and wrongdoing, as condemned by that person's individual conscience.

Return from your wicked ways and keep my precepts—4 Kings 17: 9.

Depart from your idols, and turn away your faces from all your abominations.—Ezechiel 14: 6.

Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God, return ye and live.—Ezechiel 18: 31, 32.

These are all for the individual to do first. In the beautiful parable of the Prodigal Son (Luke 15: 11-32), we note that the wanderer first came to a realization of the depth of his poverty and misery, and then he made up his mind to leave his surroundings, and, third, he carried that resolution into effect—with the happiest possible result.

Many people are kept out of the joy of the real salvation of God because they will not "arise" and leave their favorite sins, or some object that they value more than the real forgiveness of sin. In other words, they want salvation IN their sins, instead of FROM their sins, which last was the particular kind of salvation that Jesus died on the Cross to purchase for them. Of course, this matter of "arising" differs as to detail in individual cases. The safe rule for every man to apply is the standard of his own conscience. Whatever stands between him and God is the thing that he must "arise" from and leave behind if he would enjoy the welcome and the forgiveness of the Father in Heaven, who will meet, with His almighty power, the effort of the human will to rid itself of the burden of sin in the Divinely appointed way set forth plainly in numberless passages in the Catholic Bible. And then the experience will come thus described in Romans 8: 1:

There is now therefore no condemnation, to them that are in Christ Jesus, who walk not according to the flesh.

This verse plainly shows that it is possible for a man here on earth to "walk not according to the flesh"—that is, to possess a power within him that shall deliver him from that dominion of sin that sends thousands of pious Catholics to confession week after week, month after month and year after year, to tell the priest that they have again yielded to the same temptations under which they have fallen scores of times before. In the

preceding paragraphs, we have tried to make clear the steps to be taken to reach this eighth-of-Romans experience:

To put it into another form:

1. Believe that God loves you personally and wishes you to be free from the dominion of sin, and to live every day in the peace and joy that come from the "no-condemnation"-in-His-sight experience—no longer a guilty rebel against the Divine law, but a reconciled child: God no longer being a wrathful King whose law you are continually breaking (whether deliberately or through "the weakness of human nature" matters not):
2. Believe that when you are willing, having counted the cost, to "arise" from your surroundings and forsake all in your life that your own conscience tells you is wrong, God's power stands ready to meet your will power to do for you what you cannot do for yourself in respect of deliverance from sin.
3. So much for believing: but of course you have to do some believing before you come to the acting. Now for the action: "Arise," get up; forsake your present condition of attachment (much of it more or less involuntary) to all that you consider to be evil, and then

   Draw nigh to God, and he will draw nigh to you.—James 4: 8

   And claim the fulfilment of His gracious promises:

   Return, you rebellious children, and I will heal your rebellions.—Jeremias 3: 22.

   I will heal their breaches, I will love them freely: for my wrath is turned away from them.—Osee 14: 5.
4. Then believe that your prayer, offered in the name of Jesus Christ, is heard and accepted; you may experience on the spot the assurance that it is heard, but *believe*, whether you *feel* anything at the moment or not: it is faith that saves, not feeling. In your prayer say that you there and then abandon, up to the full extent of your will power, all that you feel to be contrary to His will; that though you are unable to deliver yourself from the power of sin, you will continue to resist it and leave it behind you with all your strength, and that you then and there

claim the power of God to do for you what is beyond your own strength.

This course, persistently followed, will take you into the experience known as "conversion" by all who enjoy it, and from that moment you will begin to really ENJOY your religion. Old things will pass away, and all things will become new, and you will become a new creature in Christ Jesus, and you will be able to say, with gladness of heart:

I have a Saviour who's Mighty to Keep
All day on Sundays and six days a week;
I have a Saviour who's Mighty to Keep
Fifty-two weeks in the year!

And that is the only religion worth having. It is good for every day in this life and has the positive assurance for both this world and the next that

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for those that love him.—1 Corinthians 2: 9.

"A Mighty Fortress is Our Lord."

"A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work its woe;
His craft and power are great,
And armed with cruel hate;
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side–
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He!
Lord Sabaoth is His name,
From age to age the same;
And He must win the battle.

OF CERTAIN CATHOLIC COUNTRIES

Uruguay.

A dispatch from Montevideo to the New York "Times," dated August 31, 1917, said: "The commission revising the Federal Constitution of Uruguay has adopted a clause separating Church and State. The confiscation of Church property is provided for. The instrument will go to Congress for final approval."

Portugal.

On August 26th, the same paper received word from Lisbon saying that Cardinal Anthony Mendes Bello, the Patriarch of Lisbon, had received five days by the Portuguese Government to leave the capital. A decree issued to-day forbids the Cardinal to reside in Lisbon or the suburbs for one year.

* * *

In 1911 the Portuguese Parliament passed a law providing for the separation of Church and State in that country. The law declared that the Roman Catholic religion was no longer the religion of the State. The State appropriated all property belonging to churches and religious congregations and announced that in the future all churches must be maintained by the offerings of their members. Their accounts, however, were placed under the fiscal supervision of the State.

In the Encyclical *Jamdudum,* May, 1911, Pope Pius X. declared this law null and void.

To all priests in the enjoyment of a benefice on July 1, 1911, the Government insured the same stipends as they were then receiving, the amounts to be fixed by special commissions. The churches and other property necessary for religious worship were granted by the State to the clergy, free of all expense. All religious property which was proved to belong to private individuals, either Portuguese or foreign, according to the law, was to be respected.

The Province of Quebec.

The opposition of the Roman hierarchy of the Province of Quebec to the Canadian Conscription Law (avowedly because it does not exempt students for the priesthood from service) has caused much trouble in Canada, and promises to make more.

A despatch to the New York "Evening Sun" from Ottawa, August 24th, says that Henri Bourassa, the leader of the "Nationalist" party in French-Canadian politics, recently said: "Conscription may mean a second Mexico north of the forty-fifth and forty-ninth parallels." This was presumably intended as a threat to the Dominion Government, that the lay representatives of the Roman hierarchy would not hesitate to attempt a revolution if the Conscription law were enforced. As a matter of fact quite a number of more or less riotous demonstrations have been reported at different times and places since.

But perhaps Mr. Bourassa is not as well informed about Mexico as he may be on other subjects, for Mexico enjoys separation of Church and State, has banished foreign priests and religious orders, and indeed gone a long way to rid itself of that "clericalism" that is "the enemy," to use the words of Gambetta, of and in every country in the world—Canada included. So effective have Mexican measures been in this direction that in the "Sunday Visitor," August 26, 1917, is quoted a paragraph from the Boston "Transcript," which says:

"Rev. Alfred C. Wright, of the American Board, has just finished a 276-mile horseback trip through the interior region of Sonora, Mexico, in order to ascertain whether conditions are favorable for a resumption of the work. Everywhere he received a cordial welcome and was listened to by large audiences. He found that not a priest is left in the entire State, and that no Roman Catholic services are held."

No, Mr. Bourassa's threat was not happily worded. What he probably meant to say was that the hierarchy and religious orders of his Church would make as much trouble for Canada as their *confreres* in Mexico have made there; but even at that he must have overlooked the somewhat prominent fact that the Roman Church has not ruled *all* Canada for 400 years—and there are several other points of difference between the peoples of Canada and of Mexico.

We may be sure that Mr. Bourassa does not want to see his Church in Canada as it is in Mexico—or what is left of it there —to-day.

At the same time he is entitled to the thanks of all lovers of liberty in both Canada and the United States for his practical demonstration that his Church still stands for "Rule or Ruin."

THE POPE'S SILENCE ON "DEMOCRACY"

As pointed out elsewhere the Pope's recent plea to the belligerent peoples was as notable for its silences as for its utterances. And of these silences the most conspicuous was that concerning the purpose for which the United States entered the war—"to make the world safe for democracy." There are at least two very good reasons for this silence.

One is that the Pope is himself the most thorough-going autocrat in the world, for while the Kaiser only believes himself to be the Lord's Anointed, the Pope is declared to be the actual Vicegerent on earth of the Almighty, and even in this paper he refers to the "supreme spiritual charge" which "has confided to Us with Christ" "the universal law of charity," and the words "Us" and "We" and "Our," used by him, are those used by sovereigns of States in their official communications, instead of "me," "I" and "my." In this can be seen a form of assertion of the Temporal Power.

"Democracy" Condemned by Pope Leo XIII.

More than that: The Papacy is now, as it always has been, the mortal foe of democracy in the sense in which the President has used it, and in the Encyclical *Immortale Dei* (November 1, 1885) Pope Leo XIII. condemned all those "free institutions" which form the most conspicuous features of all democratic States. This document will be found in "The Great Encyclical Letters of Pope Leo XIII.," translations from approved sources with preface by Rev. John J. Wynne, S. J. Benziger Brothers, New York, Printers to the Holy Apostolic See, 1903. Imprimatur of (then) Archbishop John M. Farley, August 4, 1903. In all cases the italics are ours.

On page 120, Pope Leo writes thus of "government of the people, by the people, for the people," after saying that the Reformation was the "source" of "the principles and foundation of that new jurisprudence which was not merely previously unknown, but *was at variance on many points* with *not only the Christian,* but even with the *natural law.*"

"Among these principles the main one lays down that as all men are *alike by race* and nature, so in like manner all are *equal* in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other indi-

vidual; that each is *free to think* on every subject just *as he may choose,* and *to do* whatever he *may like* to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all *government* is nothing more nor less than *the will of the people,* and the *people,* being under the power of itself alone, is alone its *own ruler.* It does choose nevertheless some to whose charge it may commit itself, but in such wise that it *makes over* to them not the *right* so much as the *business* of governing to be exercised, however, *in its name.*"

Separation of Church and State.

"Since the populace is declared to contain within itself the spring-head of all rights and of all power, it follows that the State does not consider itself bound by any kind of duty toward God. Moreover, it believes that it is *not obliged to make public profession of any religion;* or to inquire which of the very many religions is the only one true; or to *prefer one religion* to all the rest; or to show to any form of religion special favor; but, on the contrary, is *bound to grant equal rights to every creed.*

Liberty of Conscience and Opinion

"And it is a part of this theory that *all questions* that concern *religion* are to be referred *to private judgment;* that everyone is to *be free* to follow *whatever religion he prefers,* or none at all if he disapprove of all. From this the following consequences logically flow: That the judgment of each one's conscience is independent of all law; that the most unrestrained opinions may be *openly expressed* as to the practice or omission of divine worship; and that everyone has *unbounded license to think* whatever he chooses, and to *publish abroad* whatever he thinks.

"Unrightful Position" of the Roman Church.

"Now when the State rests on foundations like those just named—and for the time being they are greatly in favor—it readily appears into what and how *unrightful a position* the Church is driven. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society *equal only,* or inferior, to *societies alien from it;* no regard is paid to *the laws of the Church,* and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself *forbid-*

den to take any part in the *instruction* of the people. With reference to matters that are of twofold jurisdiction, they who administer the civil power *lay down the law at their own will,* and in matters that appertain to religion defiantly *put aside* the most sacred *decrees* of the *Church.* They claim jurisdiction over the marriages of Catholics, even over the bond as well as the unity and the indissolubility of matrimony."

On page 126 we learn that "the origin of public power is to be sought for in God Himself, and *not in the multitude,* and that it is repugnant to reason to allow free scope for sedition. Again, that it *is not lawful* for the *State,* any more than for the individual, either *to disregard* all religious duties or to *hold in equal favor different kinds* of religion; that the unrestrained *freedom of thinking* and of *openly making known one's thoughts* is not *inherent* in the rights of *citizens,* and is by no means to be reckoned worthy of favor and support. In like manner it is to be understood that the Church *no less than the State itself* is a society perfect in its own nature and its own right, and that those who exercise sovereignty ought not so to act as to compel the Church to become subservient or subject to them, or to hamper her liberty in the management of her own affairs."

REGULATION OF CATHOLIC THINKING.

"If in the difficult times in which our lot is cast, Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in *matters of opinion* as well as action (p. 129)." And then comes this astounding command, clothed with all the power of an "infallible" *ex cathedra* pronouncement "touching faith and morals":

"As regards *opinion,* whatever the Roman *Pontiffs* have hitherto *taught,* or shall *hereafter teach,* must be *held* with a *firm* grasp of mind, and, so often as occasion requires, must be *openly professed.*"

It is evident that Pope Benedict XV. had excellent cause for silence on the issue between democracy and autocracy; for we have yet to learn that Kaiser Wilhelm has ever issued any pronouncement undertaking to do the thinking for even the most reactionary Junker in the German Empire.

To accept tradition in the room of the Bible is tantamount to making void the commandments of God.

SECRETARY'S NOTES

Bunyan's "Pilgrim's Progress" is a good book to put into the hands of pious Roman Catholics who are not satisfied with their spiritual experience.

Prescott's "Conquest of Mexico" and "Conquest of Peru" should be in every Sunday school library—as also Foxe's "Book of Martyrs." This last work is of special value, because it contains several reports of the discussions of Roman doctrine between certain martyrs and their murderers.

Some of our subscribers in writing to us pertaining to their subscriptions to the magazine, neglect to give their full name and address. This oversight is likely to lead to delay which otherwise might be avoided and create the impression that our service to our readers is not as efficient as it ought to be.

Subscribers who desire information on any of the many-sided Roman question are invited to send their queries to the editor, who will lose no time in obtaining the information they desire.

We are anxious to add a literary propaganda to the work of Christ's Mission as a special department. First, because there are so many live Roman Catholic matters, for which we cannot possibly find space in the magazine to discuss; and, second, because in the form of tracts or pamphlets we can continually reach so much larger a constituency.

For the publication of each of these the initial expense is the heaviest in proportion to the returns. The funds of the Mission at this time hardly warrant us in making a start, but if only a few friends would each send us a check for $10 we could soon make a beginning. This department would at once become a source of revenue which would be of great value in speedily increasing the number of these publications. They would be printed in such form and size that they could easily be sent by mail in ordinary letter envelopes. They would be written in typical Christ Mission style, the statements all being supported by authority and the literary form such as to avoid giving offense to the most fastidious. They would deal with cur-

rent happenings, historical events, bearing directly upon present-day matters or importance to the whole American body politic and clear exposition of Protestant and Roman Catholic religious doctrine. They would be numbered serially with the object of making every reader of one anxious to obtain all the others that had appeared. The value of such a propaganda is obvious to every friend of Christ's Mission work. Contributions in response to this suggestion will be kept in a separate account and should be stated to be for this special enterprise.

THE DIRECTOR'S LECTURES

Friends and subscribers will greatly further the work of Christ's Mission and extend its usefulness if they will exert themselves to obtain openings for Mr. Eriksen's lectures in the churches to which they belong. He has a very fine equipment for giving brilliant illustrations of the subjects on which he speaks. While all are of more than usual excellence perhaps those that are used in connection with his lecture on the honors paid to the Virgin Mary are in some respects the richest in color and the finest in point of detail. His lectures on "The Carmelite Nun" and on the Virgin Mary are of special interest in view of the fact that in a number of States steps are being taken to provide inspection for convents and monasteries—and none too soon.

At Christ's Mission a series of addresses has been given on Thursday evenings on "The Pontificate of Pope Pius X." The first treated of his election and the exercise on that occasion of the Austrian Emperor's veto against the election of Cardinal Rampolla (Secretary of State under Pope Leo XIII), and the Concordat concerning Servia, concluded in June, 1914; the second, with the crushing, in 1910, of the French evangelical movement within the Roman Church, known as the "Sillon," and the third, with the Encyclical *Pascendi,* the Motu Proprio *Quantavis diligentia,* and the reactionary measures taken against intellectual progress and enlightenment by Pope Pius X against men, journals and books, through the Congregation of the Index and otherwise.

The Secretary of Christ's Mission will be pleased to arrange with the giver of these addresses to deliver them before church or patriotic organizations within easy distance of New York City.

Editor PROTESTANT REVIEW, New York:

Dear Sir—I enclose $1.50 to renew my subscription. Please excuse my carelessness in allowing it to get so far in arrears.

I have been thinking seriously of canceling my subscription, but as the present Director is endeavoring to run it on Father O'Connor's lines I feel that I am bound to support it, having taken it continuously since it was founded.

Wishing you every success in your good work, I remain

Yours truly, G. N. C.

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Applications to be made to MR. ANDREW JAMESON,
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